

ML987

Friday, January 22, 1971

The Land

Group IV

Part I

Mr. Nyland:

Will we do this like we have done before- like on a Friday and as it is now Saturday in Warwick or in West-town? We usually start by playing first and then I have something to say and then play again. Every once in a while we start off by saying a few things because I want to get it off my chest and not to disturb then afterwards what I really would want to say. The first part, then, is many times devoted to conditions in Warwick and the Barn and what we ought to do and little points of organization. So I'll separate that also from the main purpose of any kind of a meeting. The main purpose is always some reference to Work and an explanation and to remind you

and as you know I stopped so-called officially and then afterwards continued in a few instances only with Saturday - we changed it to the Saturday - to talk a little bit without interruption and of course gave them numbers and they run up again now, of course - we are getting close to 2,000 - so with such tapes which I then mentioned at the time when we started; also, I fell down in the temptation of not talking at lunch, and then rationalizing about it I found a good excuse that I should, because if we finish with eating and then just go then maybe we can forget so I have to say something.

On Saturday, as you know, we play music of Gurdjieff, music from different sources and different people so that we become a little bit familiar with the different interpretations of some of the people who have been exposed and who have studied and learned Gurdjieff's music, so that we are -- don't have to deal only with one or perhaps two, but that there is still a little bit more variety. Now on Sunday I play a little bit. But you see, there should then be a link and then I say I have to say something again.

Now such tapes of such little meetings many times have to do, practically always, with the conditions as we have them. And for that reason, when we send them to Seattle and to here, my first thought - This is of no particular value to anyone of you, then perhaps only a

the general public, but where the tree has a trunk and the trunk is the Group, or sometimes I've said it is the Barn. And we can say here it is the Land, although it has not as yet been acknowledged sufficiently as a necessity of a tree growing, because the branches would not be there without the trunk. You have lived for quite some time and many of you have lived for a long time without thinking about the Land well enough to help even to maintain it. And the roots of the tree are always that what you bring from your unconscious life - your education, your motivations, what has built -- what has built you; where have you taken the sap from the soil in which you were born and how did it start with the roots making a tree? So we have to talk a little about that for quite obvious reasons. If we don't you have no perspective. And the trunk is connected as a trunk, all the cells belong^{ing} together and the bark on the outside, the cambium ring for the growth, the marrow for inside life.

Such things belong together. For that you have reading groups, listening groups, the Activities as the branches, this Land to remind you of the trunk, your own bringing up to see yourself as you are, tapes to give you a little idea of certain aspects of life and of Work when in ordinary life we want to consider how to be when one also wants to consider what is Work on myself. So when such tapes come,

of the necessity of Work on yourself, to remember Gurdjieff and at the same time see what Gurdjieff tried to say and quite definitely has said - but I say "try to say" because we do not always understand what he has said, even if it's written down in ALL AND EVERYTHING. That is always the main theme: what is our life and what do we hope for? And the little bits of things that have to be talked about of course refer to organization, behavior sometimes, ordinary affairs of ordinary life, things that have to be attended to because we happen to be here, on Earth.

We happen to have a group. There are certain things connected with having a group - a little separation between different Activities, a reason for Activities for the maintenance of Work - in a sense, even, **not only that an Activity** gives one an opportunity for the testing out of what you know about Work itself and that it has a contact, then, with the outer world in which, in an unconscious state, of course, you become engaged, and where perhaps there is very little opportunity, then, to remember yourself, but exactly because it is an Activity and it is connected with the Group, you must never forget the reason for an Activity. It is not primarily to furnish money for the maintenance of the Group, The prime purpose is only that you try for yourself to find out what you really know in ordinary conditions of life.

I've compared, many times, such Activities as the branches of a tree where the fruit is offered for sale to

few and also those who know the Barn - so I said, "Restrict them; don't let each person listen to them." It created a little split in you for which I'm sorry. I'll take it all back now. If there is interest, you can listen to them. There are no secrets in them and if it is of interest, maybe you can profit. We will play them here on Sa--Saturday evening after the Saturday work is over and before you then go to sleep. It's a good time. I don't think they should be lent out - that is the only restriction I still place on them.

We will have to talk about Saturday. Perhaps it was ambiguous what I said. It is a very difficult problem because I want to remain appreciative about the different things that a person has to do as a responsibility towards his own affairs. We have the problem of course, also at the Barn where there are stores which have to be kept open. But we count there with a shorter distance than you have here, and physically it becomes very difficult to insist, even for those people who have to work somewhere else on Saturday, to come here early in the morning, and then come again at lunch, then come again at coffee. It is too much time consumed. At the same time, if one says Saturday is all for yours, it is not entirely right either, because many times if you say that you have some work to do somewhere else, the fa -- the question is always: how is your conscience about that? And I'm so afraid that you may follow a

little bit the line of least resistance.

We are trying to build something quite definite for oneself. It includes responsibility. But when you are on your own and no further accounting, maybe - maybe it is not always right, and perhaps you may be lazy. But we have to settle such things. We will a little later.

In the beginning we talked about now groups, attitude, what one is, how one should be if possible. We will talk more about detail, about questions, certain answers, simplicity of Work. There are Activities. I have seen a few of them today. We will talk about Activities in general but I would also like to say: do Activities, as we ~~now~~ know them here, have a definite place for you, for all of you, for the group as a whole, with enthusiasm still, acknowledgement of their existence. Are you paying attention to them? Do you help them? Do you really think about them every once in a while as belonging to you? - because they are. Do you like them? Would you like something else? Do you help them in your thoughts and in deeds and whatever there is as suggestion you make? I don't think you do. I think you fail. You don't understand it yet. You don't see it when it is not you and someone else is doing it. It is a Group affair, it is not an individual someone who happens to

be manager, or responsible - it is not that person's, let's say, bookstore, or it is not that person's special kind of workshop. It is Group business.

Now about Group business: what is needed is for all of you to understand one of the additional reasons. I called it maintenance. And when you start something on a shoestring, it does require some money as investment *and to understand the place of such money as investment* and also what is really meant by the 9% - which used to be 10 - as maintenance, as help. You are in or you are out. When you are here and you profit by the atmosphere or the surrounding as created by the Group as a whole; when you even have taken from the Group certain amounts of money to help you, as it were, to help you set yourself up in business, don't you think that you have to pay? You think it is just a matter it is nice because there is money? There is no money, I assure you. Every cent is all the time used up. There is no money in New York or Warwick, intentionally. I have said it many times: I empty a pocketbook. I keep the balance of the bank extremely low because money must be used and there has to be a vacuum that has to be filled. I don't want any extra money around. No particular cushion; otherwise I fall asleep; and I don't want it, and I want to teach everyone that there has to be money for certain purposes, sometimes specially assigned to someone in order to take care of such collections. You are still a little

crazy about the ideas of money. You don't understand it quite. You don't know what it is needed for. So I will talk more about that in detail and straighten out some quite fundamental things, and the responsible -- responsible people and persons and what they could expect and hope for from you who are responsible ~~for~~ such Activities and from the Group; and your enthusiasm and ^{the} help to maintain it. It is not an easy task, but it has to be done if we believe in the tree with branches and flowers.

I think there are, from time to time, different things that will come up and then gradually will become clear to me the more I will see and keep my eyes open and try to ask questions so that I hope that with, let's say Sebastopol III on Monday and the Tuesday for Sebastopol II, that by the time I go to Seattle that I will know a great deal more and have time then to digest so that when I come back we can talk, really, a little bit more intelligently, perhaps more coherently, but I also hope fair, giving value where it belongs, not exaggerating, not falling into sentimentality or considerations of a political nature; but to put things straight and to be open about such conditions, to describe them, so that then there can be understanding on the part of all of you when you wish to look at this kind of attempt intelligently.

So now maybe I should play a little bit since the piano

is here; out of tune, Al? You hope not? Are you sure? It isn't? All right. Now you can cough all you like.

Part II

Does everybody have Armagnac? Huh? Yah. Then you better drink. Then we settle afterwards what for. To Gurdjieff.

I am almost out of habit, I think, because with talking less, you know, there is less reason for picking up my glass and this is to so-and-so and this and that. This is to us. It is to us, now. We are here. We have to do certain things. I have to make good that I-- that I didn't come here earlier.

Every once in a while a very special effort has to be made. When Gurdjieff talks about super-effort- I used the word last night - he means not just anything, and not just anything that looks a little like an effort. A super-effort involves three centers. An effort involves two centers, perhaps sometimes one when it is quite intense. It can be an intellectual effort. Also it can be an emotional effort. Intellectual effort is to try to ponder about the value of an experience, perhaps put it in words, but in any event, looking for clarity. An emotional

effort requires a posture. It means that at a certain time when this emotional energy seems to be available and that the person is open - open enough to be able to say, 'I wish to receive' - then an emotional posture is one of dedication, and ²₁wish to receive as if in the presence of something of a much and much higher quality than he is in ordinary life. When the two are combined it's a different thing, because then the effort has a very definite purpose. It is not only the posture and it's not only the insight. There is in such an effort - and this is an effort for Work - a wish to do something and to become active. When a super-effort is made, the activity is taking place in accordance with one's Conscience and Consciousness to the extent that there is that kind of ^a₁development within you. Small as it may be at times, at such a time the three centers are united and the super-effort makes out of a person a unit.

Why a unit, why do we think that a unit - that is, an entity - is so important? You must understand a little more about the Law of Three. The Law of Seven is phenomenal, as 'phenomenon'. The Law of Three are (is) noumena behind the Law of Seven. The Law of Seven is the octave in two triads connected with FA. That makes it seven. The two triads are important, first to remind you that behind the Law of Seven there is the Law of Three, and it becomes obvious as a manifestation in the DO-RE-MI and

in the SOL-LA-SI. But then, when the Law of Seven is understood - and recently I talked about what happens when one looks at the Enneagram, and perhaps you have listened to that tape - it is then as if out of the Law of Seven there appears the Law of Three, by DO, FA, and SI-DO. That Law of Three dissolves the Seven, and in Three, when an effort is made which leads to a supereffort, the three become one; and when they are one, they are ready to start on a new journey to create another Law of Three.

The oneness for a man is the possibility for him to develop the three centers into three bodies. The development of physical body in its looseness and freedom from manifestations; the development of an emotional body which includes, then, the SOL-LA-SI of Aspiration, Inspiration, and Silence; and the total development of the octave of intellect which we call Soul, in its own grandeur, when the three SI-DO's of each octaves are connected and fused, when the three FA's of all ac--octives -- the three octaves have been connected, and when the fundamental DO's of each octave have been connected, then man is complete - man as he is on Earth and as he then, in that state, becomes ready to enter into Cosmic Consciousness.

The aim for a man does not end just with a little effort. It ends only when a supereffort has given him the chance to become really one and then to be noticed as

nondimensional by His Endlessness. It is for that reason that one talks about going through the eye of a needle. This is the reduction of a man to that kind of nothingness as far as manifestation is concerned, but reality as far as the potentiality of further growth is concerned. That is why we drink, because then we remember and we say sometimes, 'Gurdjieff', and sometimes, 'For a good afternoon', and sometimes, 'For a good stay; of a concentrated effort to try to find during the period that I happen to be here, certain means and certain ways and certain formulations to be able to bring enthusiasm and a willingness to Work together and on that, then, to base one's growth'.

You must Work much more. You have to. I explained it last night. I don't have to add to that anymore. You must remember. You must remain simple. You should be serious, of course. You should be studious, also of course. You should really try to read ALL AND EVERYTHING and for that matter many other things if you wish, provided you look for the key. If you don't have the key the lock of course will not be opened. You must find the key for your own life which opens your lock. All locks are not -- are different, they are not the same. We don't have a master key. There is a master key in esoteric knowledge when it is understood. We try all the time to make a master key out of the key we have, but it only fits our lock, and

only when it is opened we'll be able to know where a master key would fit. The question of one's inner Life, the development, that what is really needed for the balance of a man, what one calls then the gyroscope of his dynamic qualities, in motion and having then momentum and stability, so that circumstances of the outside world will not disturb him and not disrupt his motion - not through emotions, even - that he will continue to be dependable, that he can be counted on, that he will be ready at any time to take a responsibility for which, perhaps, his horoscope has designed him for. ^d We must much more learn to be simple. When you talk about Work, you must be very simple. What is needed really to understand a question? I've said it so often: what is required is that you go along with a question as it is formulated to the best of the knowledge of the person who asks the question, and perhaps not everything is clear for that person. It comes from a definite place. It is used as words which have a tonation. It is expressed by means of a posture of a person asking a question. When such things can be understood and you listen, then, and you go along with what is the question so that that becomes, I would almost say indelibly inscribed, then after a little while if you need the thought to collect your own thoughts and to attach it to where the question left off, then you will remember the question.

In answering, many times you don't even listen to the

question. You guess at it. And then you go on, on your own. A person asks a very simple question about certain conditions in life and the impossibility then to Work, and the answer is: You should Work; and then comes a long description of what is Work, completely out of place. A ~~person~~ asks a question, keeps on repeating, saying the same thing, muddled, confused, does not get out of it, and nowh--nowhere is mentioned or made any reference to Work. There is of course no 'I', there is not even the terminology of Consciousness, there is not at all any reference to the possibility - possibility, even - of Work on themselves. No, a long, drawn-out story of ordinary experiences, of ordinary life, maybe interesting but surely not in a Group, not when you want to talk about Gurdjieff, or ideas, or when you wish to talk of ideas as a background, it has to highlight that what is the conversation. And at such a time you don't dare to stop such a person. Why don't you? It's a waste of time. You should say, 'Wait a minute; what has this to do with Work?' particularly in Group II where one must assume that the person knows something about Work and has made attempts. No, you are very polite, and you sit and listen. And when I listen to the tape I sit and listen, and of course I say 'What's the matter?' I shut it off. I say, 'No, it cannot be done that way because maybe just around the

corner there will be a beautiful kernel of gold and I will be quite satisfied'. So I start it again. So I sit. I listen. The question is still going. Nobody is saying anything about it - all very nice decent listeners. Finally - no - nothing is said. the questioner continues because nothing was said. Pause. Someone is already answering - ^{no -} does not answer yet, not in full. The question continues. Finally I think that the questioner is out of breath. Well, then they wait. And then there comes an answer. The -- the answer has no relation any more. It's not even acknowledging what it was that was described. It is a very simple thing; one ought to Work and then now I will tell you what is Work - what I said a little while ago. And they get a whole rigamarole about Work which may or may not be right - sometimes even wrong - but aside from that, out of place.

This is what I mean by simplicity. When one is in Work, as the term goes, when one considers Work with a capital W, when one so-called makes Work efforts, always be explicit. Always say what was that Work, where, how, how it started, what was the wish, why the wish, why the motivation, what was the result. What was there? - an 'I', a little 'I', a separation, a realization of Consciousness, an acquisition of more knowledge - because that's the aim, self-knowledge; more knowledge of oneself because of this kind of attempt - and was that knowledge truthful? That is, could you count on it? Was it impartially recorded? Leave out simultaneity for a little while. The question of moments are of no concern for a long time.

When something was said about a vertical line of time in one of my own tapes, it was simply to indicate that the level of a surface, sometimes superficial surface belonging to the Earth, indicates two dimensions of time, but the third one is perpendicular to the surface and ^{is} away from it, is vertical in respect to the sur--surface which is horizontal. It means, of course, an indi--it gives an indication, the direction towards the Sun, the direction away from Earth, perpendicular to the surface of the Earth, towards the Sun. That's why we call it vertical. But the verticality of the line is of course also the same at the antipodis -- antipodes; that is, just on the opposite side of the Earth, and the direction is just opposite. So, verticalness has really two meanings,-- or rather, two directions. Then one talks about inner Life and there comes the third, away from the surface of the Earth, towards the inside of the Earth. That is still a different kind of ^adirection. You might say it is more or less the same as that what takes place on the other side of the Earth. And all of them are towards the Sun. Where it gets away from the surface and goes inside to the central point of the Earth it becomes essential. It points to that what is Magnetic Center. It points to the central,--central system and point and moment in time of a man, the same way as the Sun is the Center of our solar system.

That is the direction that is meant by vertical. *prior pg.*

Now that is a concept. It has absolutely nothing to do with another concept of parallelism. But when you start to mix the two together, of course you cannot. It's like oil and water. They don't mix. It's like a measurement based on the centimeter-second system, one gram, etc., as you know; or a measurement based on inches and feet and thumbs. They don't go together. You have to have a conversion factor. Then perhaps you can link them.

When I talk about an attempt of Work and at times create, and perhaps successfully, a little 'I' which then functions like a firefly, as a flash for a moment existing and becoming ~~A~~ware of me, my unconscious behavior, my breathing unconsciously, my blood circulation unconsciously moving, keeps on going and describes the lifeline, the time of my life as measured by the time existing on Earth. (Now you may as well turn it over.) *then cass.* Now during that period at a certain time I have a wish. I want to create something of a different nature, if I can, which is governed by rules of Objectivity. I do that with a certain section of my brain, trying to make it function in that way. I do that also by certain thoughts and feelings in combination, trying to imagine what it is if someone -- what it would be if something of a higher nature would be present to me; and I might come -- become involved in an emotional state, a real desire for clarity, and a wish to execute or act on such

thoughts and feelings of the highest nature that I am capable; and then create something I say will exist and continue to exist if it starts to Work and to do, as it were, the duty which I would like to assign to the little 'I'. I call that feeding, and my wish is to make this little 'I' a little bit more durable - that is, more extending in my time, that is, in the time that I know about - that it continues to exist longer than the moment. I have a contact for a moment because I know a point. When a point moves, it describes a little line. I say by the same kind of a token that when a moment moves or continues to exist, it describes also a little bit of a line which I call the continuation of Awareness and creating a state of Awakening. That's as far as my language can go. Now it is true that if that is expressed in the form of a little line and dependent entirely on my own little mind of how I consider it for clarity's sake to be logical, then of course that little line is parallel to another little line, during which time I made an honest attempt to Work. That is parallelism, for that little distance. Usually it doesn't exist because all it is is a flash in the pan which is a moment, and it disappears just about as fast as it has come. So there is really no parallelism unless the points as moments extend, from my logical understanding, as a line, which is completely illogical from the standpoint of nondimensional, because then there is no line. So don't lose yourself and even try

to explain. There is no parallelism. There is no continuation of the two energies flowing in one direction or the other unless one already has a certain ability to be able to separate energies, one for one purpose, the other for the other, and that is of course only--can only be done Consciously. There is no one that knows how until many many years may have passed, and a great deal of experience is necessary for that. About such things, when you actually want to talk about - about such parallelism, and you do, it is not based on your experience. It is just a little theory that you happen to believe in and you simply use that word in order to indicate what you think is the truth for you, and it isn't. Avoid it.

When I mean-- when I say simplicity, what is really your own experience of Work, upon which you could stand and be sure that that was yours as experience, and then you can talk about that and put in words what was your experience. Almost all the time, if you want to remain honest, you may have to preface what you are going to say as theory, description of how Work ought to be. There is a tremendous difference in the tonality of a person's voice when it comes from his own experience. When you leave all the theory alone and you hear, and although stammeringly, the truth is then right there with the words and you have no further doubt. This also belongs to simplicity.

It will be a long time before right answering takes

place. We have to have a great deal of patience, but we must begin by trying to be honest about it, and far be it from me to say you shouldn't have any groups. You can talk, you can say it to the best of your experience ability. You have to consider. You were in the same position as a person who might ask you a question. If you remember what then took place in you and how then you tried to look for an answer, then you will be able to help such a person.

✶ A meeting can even be very short. When you have said what you want to say and there is really not more to say, it is sometimes much better to close the meeting. But what is really necessary in order to make the subsequent meeting extend? Have you ever thought of how can you create, in a group or in a person you answer, a certain desire to Work? How can you show him? What can you do or say? What should be your attitude - aside, of course, from honesty and aside from seriousness? What is it? Example? That what comes from you has to indicate that Work has a meaning for yourself. It never can be flippant, such answers. Your example in being can tell him, your wish to communicate but always to put it in front and say, 'Take, if you wish'. Don't force it. Don't get angry when they don't take it because it's your fault that you have bridged the communication between the person; you have not not [^] touched him yet, you have not reached where he was vulnerable in his ignorance and in his desire to fill an

empty place. You have not as yet seen the emptiness and if you have, you may not have used the right kind of material to fill the emptiness with. The example of teaching is that one is, not what one says, not primarily - not the theories, not the capacity of the spreading of knowledge, not even description of one's own self-knowledge. One goes down to the core of an essential quality in a person who really, if he is crying for help, you have to offer. Can I dry your tears? Can I, do you think, can help you in some way? You tell - how can I? What is it in you that is not satisfied? Then maybe we can go together hand in hand for a little while.

You must have patience. You must say just enough and not too much. Many times you talk too long. Just enough to satisfy the appetite and to whet his appetite for new things a little, and not satisfy, so that a new question could come, and when it doesn't come it indicates he is filled, or wants to think about it, and he doesn't want any more questions answered, not at that time. Don't force any Work on anyone. Only answer when there is a question that they want an answer to.

That is when you have a question and answer meeting. It's difficult for me to know what is the best for us. I'm perfectly willing, with questions, to answer. You know why I don't. The sequence of the development of a logical thought is sometimes much more important for you to remember what we talked about, instead of an individual question, or another

which doesn't hang together. That is my objection. And at the same time there may be questions that you should ask and that perhaps I can help you with a little bit to give the direction of an answer, not giving you exactly the answer, and many times not giving what you perhaps would like or what you would like to hear. But we will see. We can build up during this short period enough information; among dif--among them, different aspects of Work, different ways of utilization of clarity in an application for yourself, different ways of placing relaxation processes, different ways of preparing for that what you wish to do in the proper attitude of what is it when I wish to Work. Where is God for me then? Because I cannot talk about little 'I'; I cannot talk about ambassadors, those who come from above. I cannot talk about esoteric knowledge which is unlocked with my own key for my own lock and my secret place within. I cannot talk about that unless there is such openness of wishing to receive to the bitter end that what will be given and that I am perfectly ready to take that. If that is the knowledge I wish of myself, then I will not stop at trifles, as Gurdjieff would say. I want to find out what this is at all costs, including death of myself, When I am sincere in that attempt - that attempt which is a superattempt - I am willing to lose my life because I fight for freedom. And when the freedom is there, there is no more value of this particular form existing.

That is one side; the other is I am alive on Earth and I walk, and I have obligations and I try to fulfill them. I must know about them. I cannot just discard them and do as if they didn't exist. They have grown up with me and I have become involved in them. I cannot cut them like a Gordian knot with a sword because that would be destruction. I have to unravel them so that then much can be saved which is still valuable. I said the other day, when one goes over the bridge of FA in the Kerdjian body, what will you take with you as furniture for the room which is represented by your Kerdjian body? Where will you be when you go across the threshold with just a little handkerchief? And nothing special in the handkerchief which is fastened to a stick? The stick you need for support when you climb the mountain. The handkerchief will carry all and everything, if you know what I mean.

Now maybe I should play a little more, but now we drink again, because now it has a definite meaning. I simply say, to our continued search, wishing to find and to try to search at times, if you can, with all three centers, to be united.

Part III

You have to be very careful for negativity - negativity in many different forms: criticism which makes you angry; false judgments based on prejudices; reactions to conditions

which of course you cannot change; the difficulty in not wanting to understand someone else because you love yourself too much - difficulties that always will arise in any kind of a mechanical configuration because even mechanicality has friction which has to be overcome, and if not overcome it will create trouble, and the trouble is negativity. That is, when there is a malfunctioning of a certain organism, and the malfunctioning is based on the assumption that things should go in the way you think and they don't, then you become negative.

The solution of course is quite obvious - not to draw any conclusions unless you are absolutely sure; and the absoluteness can only come from absolute facts, so almost, I would say, you can exclude them because you don't have them and it will be a long time before you even will get them. The other is that you understand situations having to be as they are. If you understand the machine, you will know how it must perform because it is designed for that performance. And leaving now out friction and wear and tear, the assumption of a human body is that he is capable of coping with outside conditions, particularly outside conditions as created by Nature, because his body is able to counteract or to keep an equilibrium within itself as indicated by the maintenance of the temperature at a certain level ^{centigrade} 37° F, and not deviating from that, regardless of the outside being cold or warm. It is also indicated

in the physiological makeup of a man that when he takes care normally of his body that it will last quite some time before it deteriorates, and that if he keeps on breathing regularly and if he keeps on eating and taking care of himself, there is a possibility that this body can last for some time - provided of course that there are no organic ailments which are misplacements, sometimes freaks of Nature, not belonging to Mother Nature, not belonging to her children, only belonging to the general family of all children with Mother Nature at the head, which then has to take care of the (little-) little children who are a little stupid and crazy and perhaps at times confused. There is something sometimes--sometimes wrong with their organism and particularly their organs of functionings. But in a very general way, the body itself is maintained at a certain level. The degree of acidity and alkalinity of water or the vibration rates that are set up in an equilibrium as certain influences of one on the other are within **very** narrow limits, and they are maintained by the glands of the body secreting at certain times that what is necessary for such maintenance. So it is not Nature you can blame, because even if Nature is at times cruel and has to adhere to its own rules of devouring that what is less in value and being afraid of that what is higher, that in itself is a law, which when it is once understood, can be met. But the other things that do come up and are

sometimes called 'natural' and become more and more freakis--freakish is our culture, our developments and civilizations and slogans, where 'progress is our most important product'. Things of that kind are not Nature-made. They are made by freaks of human creatures. They are not made any more by normal people. They are made by abnormal people who have found a crust of protection in their coating by means of their education, who are not willing any more to be exposed, and gradually, because of such coating on themselves which they call 'protection', simply become more in--more and more involved in the influences of industrial developments, also in accordance with man as he lives on Earth, and indicated by Hasnamussian tendencies of such people.

That is what causes us to be negative. That is what caused us, in attitudes, not knowing how exactly things should go because they have been multiplied ten thousand-fold and they are not at all simplicity itself. For that we have to undo the complications. And our task in Work is to come down to the simplicity of our life by undoing and taking away and clearing up the knots; that is the negativities which have crystallized out, many times prematurely, and preventing us from taking in ordinary impressions in an ordinary way. Having made them so complicated to start with, now they require a complicated

structure to digest them, ~~And~~ many of us prefer the coating of not allowing them to come in and destroy ourselves in order to keep on living the best way they can.

The negativity is based on the misunderstanding of such laws, which, as I say, are freakish and by accident and not in or--in--not at all in accordance with natural law. Natural law, as Mother Nature, indicates in the Earth, really, gives us a sample of ~~and~~ I repeat it at a higher level of development in very much the same way as they occur on the natural plane of Earth; then we call them spiritual laws. ~~And~~ their principles are exactly the same as the natural principles of the Earth, but this time they belong to a level which we call emotional, and on the emotional scale, if the natural laws are understood, spiritual laws can be understood because they don't have negativity in them, or if there are any hanging on, they are much less.

One tremendous advantage is that on an emotional scale one cannot talk. You can communicate but not talk-talk-talk which is an introduction on the natural scale of the Earth, fabricated and invented by man. Why? Because he doesn't dare to be alone anymore. He is not sufficient unto himself. That is what education has taught him. Of course he is dependent on everybody and very seldom that he even dares to return to the simple life, because he is so brought up that he must use a hammer and a nail in the way

They have ^{been} manufactured for him, that he hardly can live without a telephone and of course electric light is a necessity.

All such things, when one looks at it from the standpoint of civilization and what actually so-called is needed for mankind, is so presumptuous, so stupid and foolish and it creates with it all kind(s) of evils, sicknesses and diseases. The whole search for man in this life is not at all for his development or even to try to understand spiritual laws - he doesn't even know they exist. But all it wishes is a superficial satisfaction of his life and many times expressed in the terms of money. Why does the Bible say, "Give Mammon what ^{it} ~~he~~ deserves but give the Lord what He deserves"? It is that difference that has to become known within a man, that there are these two factors, one of which which causes him to become negative, the other which can be used to undo the negativity because of its own positivity and then in attacking as it were, or being confronted, to have the two meet in such a way that their influences affect each other, they will not destroy the body which is in between and where the battle takes place.

The undoing of negative qualities in a man is a need and a necessity for anyone who wishes to Work. The undoing of too much talk-talk is necessary for a man in order to

have the possibility of meditating about his state. The necessity for a man to be simple is only to undo that what has become so complicated, and to extract himself from that what is binding him and to undo the knots of such bondage. (Is that the end already? ^{huh} Eh? Oh, didn't it go off? I thought I heard it. No, it's all right. Maybe it's the other one indicating that this ~~one~~ will go off soon.) When a man starts to understand because of his willingness to be open to the possibility of a positive attitude, particularly in the spiritual world ^{that is,} is with reference to his inner life - such a man then gradually receives a different kind of a coating which can absorb the original coating and dissolve it. ^{And} as a result, the coating which he then receives is more transparent and becomes more available, because of its lightness, to enable a man to go above that what used to be the negativity in his life.

Negativity is always noticeable in relationships. When man could be, and if he is at times by himself, he need not be negative. When a man comes to the Land and can sit and contemplate the trees and the hills and the valleys and looks and sees the sky, and he does that for a little while, his negativity will disappear because he is in the presence of the positivity of a natural law existing as a manifestation of the Earth. ^{And} his own thoughts will calm down simply because he will not give attention to

them - not as much - and gradually, unless a man is in a state of terrible worry, he will regain his equilibrium. The relations between men cause the trouble and there is no use saying that it is the fault of one or the other. It is simply in existence because there happens to be that relation, and that relation always has to be discussed in accordance with the Laws of the Earth and unconsciousness, in which, then, ^a negativity must appear as a definition of a state or a mood or a condition, trying to explain - and this becomes the second mistake of man - his wish to rationalize. The talk-talk-talk will lead to give definitions why his talk is justified and why his state of negativity has to be accepted. Whenever one believes that that is your nature, you're quite wrong. It's not your nature. Your nature is much more simple and much more honest and much more pure. That was the nature when you were a child. It did ~~not~~ have talk-talk-talk and it surely had practically no associations.

In such a time -- at such a time ~~X~~ your mind becomes your enemy. That is why I said a little while ago about answering. You have to be so careful that you use your words and choose them in the right way, that you can stop at any time, not wishing to convince. Make a statement. Let it go. Don't expect anything else because you might be disappointed and that would cause negativity.

What is it in Work that causes you to be negative?

You start to ascribe to a result of Work certain conditions which you, in your unconscious state, like. Whatever you like you will wish for as a result of Work on yourself. What one has to learn is to wish for states of awakening, and you have to learn also not to describe what is God, or the state of being awake for little 'I'. You will not know until you come to that place. And all description of it including the description of God as the Holy Father sitting on a throne, of course is wrong; But when then the results are different, you become negative because you expected something else.

The freedom in your thoughts from such negativity, is based on the understanding of your unconscious mechanicality and that you must behave like anyone else in the way a machine must behave, and that the totality of what is taking place on the Earth is a mechanical result or result of mechanisms of the Earth, also with Mother Nature striving for the possibility of freedom to be removed from the place where she is now, trying to move up to the planetary level, out of the FA state of a cosmic ray, wishing to become a Sun. Mother Nature is as as much interested in that as a man is at times when he wishes to Work, and your negativity prevents you. When you know that that prevents you, you will try to undo that what causes disequilibrium within yourself.

We'll talk more about that because the relationships of people in a group is based on that kind of understanding. And a misunderstanding always arises when you don't have enough facts, and you don't know the value, and ~~ca~~-you cannot ponder and ~~probably--probab--~~properly weigh them.

Live, if you can, day by day - sometimes hour by hour, then minute by minute, and if you can make the jump, from moment to moment.

A good day tomorrow, Saturday - we Work as much as we can. If you still have ~~A~~Armagnac, you can drink that by saying good night to each other.

That has stopped already, hasn't it? Then we'll make it stop - we say good night and that stops.~~it.~~

END TAPE

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